Dr. Frothingham on the Value of Sorrow.

THE PAROCHIAL SCHOOLS.

Dr. Tyng on the Lesson of the Last Supper.

FOR CONSCIENCE SAKE.

CHURCH OF THE DISCIPLES. OUR NEW BIRTH-LIVE IN THE LIGHT OF THE WORLD TO COME.

Yesterday morning brought together the usual large congregation at the Caurch of the Disciples-Mr. Hepworth began a very eloquent discourse by saying:-The words which suggest the subject I want to place before your minds are in the fifth chapter of Romans, nineteenth verse. It contains one of the most startling texts of the New Testa, ment-"For as by one man's disobedience men were made sinners, so by the obedience of one snall many be made righteous." The antithesis be tween the first and second clauses of my text will be appreciated by all. We have here a statement of a fact and then the promise of a remedy. We have the diagnosis of a disease and the receipt by which the patient shall be cured. I think I discover in this text the policy of God for the renewal of the spirit of humanity, and I find also a revelation which starts my lips into unwonted songs of praise, because I learn that God loves me and will not that I be destroyed, that even for me (and sach one can apply this to himself) the everlasting Father has some regard, has watched me in the downward path of seifishness, and is so pitiful to ward me that He has sent what the Scriptures call his only begotten Son to tell men they are wrong and to set them right, and to tell me I am sick and by means of His own working make me at once so whole that I shall at the same moment appreciate the illness from which I sprang and the goodness of Him at whose commands the mystery was solved. if we look carefully through the Old and New

restaments we fine the fact of the iniquity on the part of man is emphasized. Almost every chapter speaks directly or indirectly of the natural ten-dencies of the human heart, and asserts that they are downward and inward rather than upward and ontward. As soon as the new dispensation proclaimed the advent of the Lord the new phyucian is at hand. Down on your knees and seek pardon from Him who is coming and who is able and willing to give you the things you ask for and of which you stand in need. And when that mysterious being came, heralded by the shepnerds and the lalling star, almost the first words were

and the falling star, almost the first words were the necessity for a radical change in us, which he actominated as

THE NEW BIRTH
Ye must be born again; and as your enjoyment was inexpressible when you first became conscious of existence, so your heart will beat in sympathy with infinite rejoicings when you become conscious that you belong to a higher power—that you are being guided and guarded and protected by this higher power, which folds you in its loving embrace, being slimply obedient to his voice and implicitly trusting to his suggestions and commands.

Jesus speaks again about conversion. We can

to His voice and implicitly trushing to His singlestions and commands.

Jesus speaks again about conversion. We can understand it best by looking at its etymology, it is a turning round, a turning back, a turning of his the laculties together, converging them at one single point. Brethren, now constantly we scatter our lorces! We are carried by the stream nither and thither, lollowing the will-0'-the-wisp of our own captice and selfisinness and avaries and amoltion, not with eyes liked join one far-off goal. Jesus says, in a voice heard all around the world, "Ye must be converted and turn your eyes to God," as though in the beginning we had stood round Ris throne facing Him, and by some mischance had been led or tempted to turn our backs to film, and as though lesus Christ came from heaven to say, "Right about face!" and see the glory of the coming of the Lord.

The Scriptures tell us, again, that the natural man has

man has

ENMITY TOWARD GOD,

a very strong and emphasic declaration, and we
can find out its truth best in the simplest way. It
needs an inlooking and turning of the eyes upon
the neart—a gathering together of all the deeds of
hie in one group, that they may bear witness that

What is Scripture? One great plea, one great What is Scripture? One great piea, one great voice pleading for man to come back from his watherings. The Bible, from the first verse to the last, is persuasive. It is friendly and fraternal and loving, and if it denounces in terms that make our blood curdle, still beaund the thunderboot is the band that will save. Brethren, the Dr. Which the name of Jesus Christ is inscribed, whose sign of victory is the Cross of Calvary, is the hearmathen of love. No one can read it without wishing to spend the larger part of his time at the foot of the cross.

Now, my dear friends, because I want to be your physician, I want to leel your puise. I want to

Now, my dear friends, because I want to be your pulse. I want to put my hand on your heart and having made a proper diagnosis of the disease, I want to find, it possible, the medicine that will cure; and in making this anatomical survey of you I put myself on the surgeon's table, too, and submit myself to the knile. Let us ask two or three important questions, and I think you will find the tears come to your eyes, and ask God's forgiveness while we take the

While we take the
OATH OF ALLEGIANCE.

If the fact which I have stated is true it is the
most appailing fact in human history. If it is
true that the general flow, in this innetectable cenmost appailing fact in human instory. It it is true that the general flow, in this nineteenth century, is toward evil and wrong, it is time we should settle the previem of our impulsy and find if we can a new channel into the Atlantic—183, into the Pacific of God's lorgiveness. What would you expect to be the result of a creature reacted by God, with that mystery o mind, with the marveilous power of imagination—what would we expect to be the result of a creature greated by God, with that mystery o mind, with the marveilous power of imagination—what would we expect of a creature breated upon by the spirit of God and set on the green earth, with his commands of the decalogue? Way, my dear riends, there is but one logical answer. You would expect a life of holmess, of perfect obedines; you would expect the whole tendency of the man's being would obto fail this the Father's trims if any trouble comes; you would expect a fare and perfect life from such a being, and yet what do we get? You and fare just such beings as that, we did not make ourselves; we are God's handlwork. God made us, and not we ourselves. We do not belong toouselves. But the Father, which we have taken the portion our latter has bestowed; we are now spending it in riotous living. It is the history of every human sooil, we have taken and our estate and I now appeal to you in the name of the fact—you are not what you what you ought to be, you are not what you know you can be; there is some outstacks in the way which must either be removed or else the end for you and for me is inevitable. I see a young man, rich and talentes, falling away from that high estate and going the road to runh. He don't know it; you cannot persuade him of it. He says, "I can change at any moment," and you know he cannot. Habit rules with a rooted hapit, and you and know he is on the brink or with a rooted hapit, and you and the he race is in very much the same condition. The practical fact is, we

iron: It is next to impossible to tear out a rooted hand, and you and it know he is on the brink or ruin. Brethren, I think the race is in very much the same condition. The practical fact is, we care nothing or God. Do we love to read the New Iestament and think of the biessed heresiter? No: it is medicine in a bottle, and you ask, Cannot we talk of something beside religious Religion ought to pervade everytaing; we ought to grow upward in our tendencies, whereas the fact is, what the law of gravitation is to the fact is, what the law of gravitation is to the fact is, what the haw of gravitation is to the fact is, what the haw of gravitation is to the fact is, what the haw of gravitation is to the fact is, what the wall plananthropy is supported and the case with when men run fisss for money and lame, I have a logical right to conclude that men are inwardly corrupt and that unless some power is used to rouse them the inevitable end is saddless and sorrow. Suppose—for you believe, do you not, in Jesus Christy you believe he is the Son of God:—suppose a thundercoit from the mighty Jehovan should lay us low here to-day and you and I should be summoned to the bar of eternal justice. God looks with penetrating eye mito every thought, every act, and suppose he should say, "My son, what have you been doing?" Would any of you, say, "Lord, here is everything I have done." justice. Gud looks with penetraling eye into every thought, every act, and suppose He should say, "My son, what have you been doing?" Would any of you say, "Lord, here is everything I have done; look at the scroil!" Nobody could do that. When the angels unfoil our lives, when we see all that we have done and we are not ashamed, it will be a

STRANGE OCCURRENCE. Measure it by God's example, does it not fall short. If there is anything we need it is the mercy of God, and I had beek on the New Testament Scripture, which tells me that God so loved the world that He sent His only begotten Son, and when I nope to be saved, it is not because I am like the Pharisee, but because, like the poor ici-

PALM SUNDAY.

Icw in the Temple, I bury my face in the dust and say, God. be merciral. We can sit in sack-toth and asnes. Justice? No, no! Mercy? On! blessed mercy, rub out the past and let us start anew. Is that possible? Yes. The one desire through three years of His life was to make us all clean and clothe us asl in the white garments of lorgiveness. Brethren, that is what Christ is lor; the cross of Calvary means pardon for you. It is a stupendous thought. God Almighty, with one hand stretched out to us and the other

God can say I pardon, and if you want to begin again, now stand up, I'll speak the word—"Be thou whole, be thou clean, thy sins be forgiven thee." There is not one here who cannot start alresh.

thou whole, be thou clean, thy sins be forgiven thee." There is not one here who cannot start afresh.

Before I close I want to tell you the story of the old Italian masser—this represents the old Mosaic dispensation. He gave a student canvas and toll him to draw a line from this point to that (upward). The student carelessiy or thoughtlessly drew the line down from that point to that. The master said, "Did I not tell you to draw it the other way?" and left him. Again the student was careless; the master returned, and finding that the man was incorrigible be put his thumb through the canvas, tearing it from top to bottom. The world has done that with the old covenant, and now Christ has condescended to make a new agreement with us. He has given to us in the life and death of Christ the law of love, and instead of commanding us as king. He commands as a father. Brethren, come to the covenant; it is simple and easy to do; stand for Jesus, it won't drive loy out of your life, it will make you laugh all day long. It will give you self-respect, teach you how to be strong. The man who does right because field and God's protection stands sure like the everlasting mountains whose foundations cannot be moved, does better. Stand for Jesus. You and I are healthy how, dead to morrow; it is a wonderini mystery. Christ says look beyond the darkness, I come to show you the light; and we cry out, "It is well to live, but 0, to die is gain." The inheritance of Christians alone is the sentence which no man has been able to pronounce and seel except he who sits at the foot of the cross, Oh I if we could teel that this life is uncertain; we hold it one moment the hext it is gone. Put the cross on your breast and you can sleep in peace; but i ply those who close their eyes in nightmare, Take thy cross and wear it on thy breast. Amen,

## ST. STEPHEN'S CHURCH.

SERMON BY THE REV. DR. M'GLYNN-THE LES-SON OF HOLY WEEK.

The celebration of the lestival in commemoration of our Lord's triumphal entry into Jerusalem, in St. Stephen's, commenced yesterday morning at five o'clock with the blessing of the paims by the Rev. Dr. McGlynn. Even at that early hour there was a goodly attendance of the faithful. The celebrant, clad in alb, violet stole and cope, proceeded to the epistle side of the high altar, near which the palms had been previously arranged, and having prayed he recited a lesson from the Old Testament-Exod., xv., 16. He then read the account of Christ's triumphal entry into the Holy City amid the "Hosannas" of the muititude, as narrated in the Gospel of St. Matthew. and blessed the palms according to the Roman ritual. The paims were distributed among the congregations at the five, six, seven, eight, nine and hali past ten o'clock masses. At the high mass the Rev. Father Carroll officiated and the Rev. Dr. McGlynn preached. Having read the history of our Lord's passion-Matthew, xxvi. and xxvii.-the Doctor spoke in substance as fol-

NAVIL.—the Doctor spoke in substance as follows:—
To-day the Church honors the triumphant entry of our divine Redeemer into Jerusaiem, five days before His cruciffxion. Burning with an eager desire to rescue our sous from

THE SLAYERY OF SIN AND HELL,
and to establish in them the reign of His grace and love, He cheerically went up to the theatre of His bloody conflict and victory. The triumph of His public enery into the city was an emblem of the lirst fruits of His conquest of souls; and the manner of that triumph suited the spirit of numitity and contempt of the world, of meekness and peace which he came to plant in the hearts of men. In entering on holy week, or as it is called the "great week," we should bear in mind that the exterior solemnity with which the Church has ever observed this holy time should put us in mind of the obligation which rests on us to redouble our fervor in an the holy exercises of Lent, and in all works of piety and religion.

holy exercises of Lent, and in all works of plety and religion.

The church reads to-day the history of our Lord's Passion, not only to show that it must be the principal object of our devotion this week, but also to teach us to accompany even our Joy at his short-lived triumpn with a spirit of compunction and meditation on the cross. It was a most offer and sorrowful reflection to our driving Redeemer, in his triumpnant entry itself, that arthe greater part of those who halled him with their acclaimations and praises, would, while dive days, change them into curses and blasphemies, and instead of "Hosannas," would cry out "Cruchy Him! Cruchy Him!"

im!"
The fearful mental suffering which wrung from the fearful mental suffering which we will be suffering which will be suffering which we will be suffering which will be suffering with the suffering which will be suffering which w

The fearful mental suffering which wrung from the sacred body of Jesus "a bloody sweat" was caused not so much by the prescience of THE AWFIL SCENE ON CALVARY as by the knowledge that for many his sufferings would be in vain. If we would comfort our Saviour God in his unspeakable torments and sufferings, let us show him by our repentance that in our case, with the nelp of His prace, lie will not have died in vain. The deeper our sorrow and compunction for sin are the keener the sense of our spiritual inseries is, and the more tender part we near by compassion in the sufferings of our Lord and Master the greater will be the joy and devotion we shall leel in our hearts from the giorfootstramph of His resurrection. The services of the Church during this week are truly dramatic. She is plunged in grief and covered with mourning. Shall not we weep with her? It we do our sorrow will be the remedy of all our evils; our tears will out prepare our souls for solid joy. Let us attend in spirit our divine Saviour in His sunferings and death, and unite our sighs and tears with His precious blood. If we follow Him with the proper spirit to Gethsemane and to Mount Cauvary we shall also become partakers in the joy of His

## LYRIC HALL. THE USES OF SORROW-SERMON BY REV. O. R.

FROTHINGHAM. The Rev. O. B. Frothingham's theme yesterday morning was the "Value of Sorrow," He said :-This is called Palm Sunday. It is the Sunday which introduces the week of sorrow. Can there be a more fitting subject for meditation than the mission of sorrow? Religious people have been in the habit of using the word "mission" as implying the direct intention of the great Ruler of the world. This use of the word has been objected to on the ground that the intention supposed to be implied is mere conjecture. You speak of Godyou never saw Him, you never touched Him, His servants wear no livery. Again, it is said, sorrow, suffering, pestilence, war are due to ignorance, to misunderstanding and other natural causes. Again, it is urged if there is any purpose in sickness or sorrow then it must be carried out. and to say that this was not the case was to imply that the divine mind did not ordain this mission. To this it must be answered that the idea of divine interference is deeply wrought in the human mind.

THE USES OF SORROW.
Sickness, sorrow, pain, are deeply wrought into the texture of humanity. We cannot imagine a time when the human heart should be void of pain. The deeper we get into the texture of the universe the more pain and sorrow are revested to us. When we see a tendency, a devotion, we guess a divine purpose even though we cannot fathom its extent. Can we read between the lines of Providence? Can you read the fine print as well as the large? And it you cannot read that how could you read the finer language of spiritual

church of the Holy Trinity, Madison avenue and have of as the type? And it you cannot be and that how could you read the first language of spiritual revelation? Fain and suffering differ greatly from sorrow. Fain is a sensation; in suffering people are passive victims as it were. Sorrow is the pressure of the heart against its limitations, it comes from an expansion of the being. Sonetime, or banded none, or remorse, but it always is the beating of the heart against its limitations, it comes from an expansion of the being. Sonetime, or banded none, or remorse, but it always is the beating of the heart against its limitations, it comes from an expansion of the being. Sonetime, or banded none or remorse, but it always is the beating of the heart against its limitations, it comes to be heart against its limitations, it comes from an expansion of the heart of heart of

sion, sympathy. Go into a garden and you will see that experienced gardeners cut down the roses as almost to leave only the dry stalks, and yet in these dry stalks the sap circulates more vigorously than if the rose had not been pruned so cruelly. There are people who say that they fear sorrow; that they want sunshine, joy. But it may be questioned whether they are perfectly happy, Is their love broad and comprehensively deep? They smile and dance. Do they go to the piaces where they might meet those who most need to meet them? Joy itself cannot ce born without sorrow. The soil in the neighborhood of Vesuvins brings forth grapes out of which the most delictous wines are made. It is the proximity of the volcano what makes the son so sensitive to the fruitifying rays of the sun. Have we not observed how sorrow is the parent of sympathy? What is sympa-

the son so sensitive to the fruitilying rays of the sun. Have we not observed how sorrow is the parent of sympathy? What is sympathy? Compassion, the suffering of one with another. It is a curious illustration of the manner in which certain wirds lose their original meaning. We say compassion for instead of compassion with another.

THE SISTERS OF CHARITY.

In the family circle tacre may be a thorough bond of sympathy, but the maily leeding does not enrich those outside the circle. The sufferer will only sympathize with those who suffer. But broad sympathy comes with the unlocking, the brusing of the human nears, and is confined to no circle. The Sisters of Charity of the Roman Catholic Church are probably the most spiendid illustrations of periect human sympathy. They go everywhere; they ask no questions. Every one of those women had a history of sorrow of her own; their sonis were obeging, and all they asked was, "Give me a bleeding soul that I may minister to it." There never will be perfect human sorrow in mankind until the sorrow born of regret, of remorse, is thore general.

Sorrow in Art.

All great hterature is born of sorrow; the great

It. There never will be perfect human sorrow in manking until the sorrow born of regret, of remorse, is more general.

Surrow in art.

All great literature is born of sorrow; the great poems of the world are saturated with sorrow. Danie's divine comedy owes its immortality to the unathomable depths of its bitterness? Hamlet's sorrow has shed a baim upon the neart of every refined being. Way is tragedy nobler than comedy? Coinedy is of the moment, but sorrow impresses the ceating of the heart against eternity. The greatest artis born or zorrow. Standing before the "Sistine Madonna" I wondered weat made that one of the greatest pathungs of the world? Its power lies in the expression of the mother's eyes, so ini of sorrow that you cannot look at them without shedding tears. And how is it with music? The adagio in the symphony is always the one that causes deathly stillness in the roam; that makes people suppress their breath. As we near the tones of sorrow we wonder what did the mind that produced these sad harmonies experience.

Sorrow is kirligion.

It is doubting whether anything that we call religion would have been were it not for sorrow. What we mean by God—an eternal lover, an eternal Father and sufferer—could only have its rise in sorrow. That the order of the universe rolls on for some Divine end, who believes that whose heart has not throbbed with sorrow? For my part, if there were only loy and sunshine in the world I would expect a reckless atheirs to spread over this world. It is only people whose hearts hanger after something higher and purer, because they have been toncaed by sorrow, who believe in God and in religion.

The reverend speaket concluded with a poetical quotation of some length, which was mainly an apotheosis of sorrow.

HENRY VARLEY'S DISCOURSE.

AN IMMENSE MULTITUDE AT BARNUM'S HIP-PODROME-THE JUDGMENT OF CHRIST AT

last evening to the discourse of the English preacher, Mr. Henry Variey, at Barnum's Hippodrome. All the seats of the galleries were occu pied, and the vast arena in every part was also crowded with attentive listeners. It certainly is a compliment to the power of Mr. Variey that he can draw such a multitude of hearers, who seem to hang on his atterances with rapt faith and attention. The great, respectable middle class of this metropolis last evening seemed to form the bulk of the audience, and it is doubtful if in any city of the world-leaving out London-there could have been gathered such a mass of people, who, without any especial revival excitement, could be mustered to listen to the preaching of the Word of God.

Soon after Mr. Varley's arrival, four musicians, who certainly rendered sacred music very badly, played "Old Hun-fred," and the great audience arose, singing to the well known music: Before Jehovah's mighty throne, Ye nations bow with sacred joy; Know that the Lord is Gol alone, He can create, and He destroy.

Rhow that the Lord is Gol alone, in can create, and He destroy.

The prayer of the preacher was a powerful exaction to staners, after which another hymn was sung and then the twenty-forth chapter of the gospel of St. Matthew was read. The sermon, however, was preached from the twenty-fifth chapter of the same gospel, the basis of the discourse being the verse, "Behold the bridegroom cometh, go ye out to meet him."

Mr. Variev sand that many of the most thought in students of the Word of God have long since been convinced that the common idea that the preaching of the Gospel was to continue natiful all nations were subject to Christ was a fallacy. I believe, on the contrary, that before long most solemn judgments would be visited on sinners. I know his may press hard on the thoughts of some men who have been wedded to other conclusions; but if this Gospel is to win its way until

THE MILLENNIUM COMES

as its result, then I will stand shoulder to shoulder with those men until the glorious fruits of the seeds of tenth are borne to the world. But no man knows the day or hour of His coming. The world to-day is like a huge stranded wreck, and but a lew more tides washing over it will dash it to pieces. I do not believe when Carist comes lie.

iew more tides washing over it will dash it to pieces. I do not believe when Carist comes He will come to judge China or the heathens, but He will come to judge the Gentiles as the JEWS of old where JCDGED.

God has put into our hands appliances for saving lives. Let us get the men off the Wreck. As it was in the days of Lot, the angels took Lot out of Sodom and then the fires of Hoaven descended upon the guilty cities and the waters of the Dead Sea flow over them today. Take, if you please, the ancient cires—Expt, Babylon, Nineven, Greece or Rome. They grew to minhood life; they discoved God; they were judged by God and their greatness has departed forever. I think time is neareven before my hart becomes gray—wash the tur-

has departed forever. I think the time is neareven before my har becomes gray-waen the turmoil and strike of sin shall be finished; when the
terrible judgment of God will be visited on gulfry
men. I hesitate not to affirm that we are near
THE CLOSE OF GENTILE HISTORY.

I KNOW to what excesses some men have gone
in this respect, but they have had an element of
truth to guide them, and it does not follow because
a carricature is made that there is nobody to caricature; and it does not follow, because Charles
Diexens never drew a Christian character in any
of his works, that there are no Christians in the
world. orld.
The speaker drew a terrible word picture of the The speaker drew a terrine word picture of the vergeance of God when He shound reveal Himself in the neavens in flames and take judgment on those who had not obeyed His laws. Finally he invoked all to seek the Master, who said "hie that cometh unto the I will in no wise case out," and ended by reciting one of the beautiful hymns of

Varies thanked his large audience for their

Mr. Varies thanked his large audience for their attendance, and asked the mutitude to respond with an "aye" to a vote of thanks as proposed for Mr. Barnum, Mr. S. H. Hurd and the police. The "aye" was beautifully rendered.

Prayer meetings will be held daily this week in the Church of the Disciples (br. Hepworth's), Madison avenue and Focky-filth street, at eight A. M. and at eight P. M. Prayer meeting in Association Hall every morning at half-past six o'clock.

CHURCH OF THE HOLY TRINITY. SERMON BY REV. STEPHEN H. TYNG-CHRIST WASHING HIS DISCIPLES' FEET.

The cold had something to do in diminishing the attendance yesterday at Rev. Stephen H. Tyng's Church of the Holy Trinity, Madison avenue and Forty-second street. The interior of this church

toll and travel from their persons. They were covered with dust and the tokens of drudgery. It was then that the Master girded himself with a tower, and, stooping down, washed their feet. What a spectacle!

towel, and, stooping down, washed their feet. What a spectacle!

THE GOD OF GLORY

On His knees, washing the feet of rude, uncultured on the street, when the feet of rude, uncultured on the street, when the courrence He impressed on His disciples the impertance of the lastructions they received. "When I have disappeared from earth you will recognize my purpose." At that table and on that occasion there were dissensions among the followers of Christ, though gathered for the last time with their Master. They quarrelled among themselves, we see the all-pervading goodness of the Saviour throughout. Here He is still teaching by example, in this act He redukes pride, redukes the pretensions of Irali and helpless mortality. His life was drawing near its close, His mission was aimest miffiled. He was going to the Father—back to the light and spiender of an eternal throne beyond the skies. The gates of death had yet to be passed: the atonement must be rendered. He hours of the torture and degradation so great as to extort priy from even the most outcast siner. Who can realize the misery of those three hours on the cross, when He cries in agony, "My God, why hast thou forsaken me?" Christ was sent into the world in obedience to the covenant made by God with His chosen people. Every step from the cross to the sepulcare had been marked out for Him to tread, and this act of washing the disciples' feet was one link in the long chain of incidents that distinguished the Saviour's h.e.

## ST. PATRICK'S CATHEDRAL.

BLESSING THE PALMS-READING THE PASSION-REMARKS BY THE VERY REV. FATHER QUINN ON THE CARDINAL AND THE ORPHAN ASYLUM. At St. Patrick's Cathedral yesterday the pictures, crucifixes and other ornaments in the sanctuary were all screened with purple cloth. His Eminence the Cardinal celebrated the eight

o'clock mass, his attendant priest being his secre-

tary, the Rev. Father Farrelly.
Immediately before the high mass, at half-past ten o'clock, the palms were blessed by the Rev. Father Kearney, assisted by the celebrant of the mass, the Rev. Father Kane. Alter the paims were blessed they were distributed among the congregation. Yesterday being Palm Sunday the Gospel of St. Matthew relating the story of the Saviour's passion was the gospel of the day, and occupied so long a stime in the reading that no sermon was preached. The Rev. Father Kearney ascended the pupit, and read in English the elo-quent history in a clear, forcible and pathetic

sermon was preached. The Rev. Father Kearney ascended the puipt, and read in English the cloquent history in a clear, lorcible and pathetic manner.

After the communion Vicar General Quinn made the announcements for the Sunday, among which was a long list of those who had died during the week, for the repose of whose souls the prayers of the congregation were asked.

The Vicar General then said:—We have great pleasure in announcing, as they all had already learned through the newspapers, the elevation of Archbishop McCloskey to the dignity of the Cardinawate. This moner was conferred for the first time on an American prelate. It is an nonor conferred by the Holy Father upon this archdiocese and upon this Cathedral. We need not say how the Catholt's of the archdiocese and the Catholt's of the Ented States appreciate sent a high dignity and rejoice that Archbishop McCloskey has been created a prince among princes. It is a dignity sent from the Pope to the Catholtes of this country. I did not expect that in our day we should see this. But the great age of the Pontiff, miraculously prologed for the benefit of the Church, has included in the extraordinary services his reign has rendered to true religion another signal proof of our advancement here, where there is no persecution, and of the joy that fills his heart because the charch progresses. The ambassadors from the Holy Father are already on their way to New York bearing the formal appointment of the archbishop to the princely dignity, and after their arrival an announcement will be made as to the time when the ceremony proper to the occasion shall take place in this Cathedral.

The Vicar General also announced that on Easter Sunday the conections at all the masses and at vespers would be taken for the benefit of the catholts of phan Asylum. Twice a year—on Caristmas Day and Easter Sunday—these collections were always taken for the benefit of the originals, who had nothing else to depend on for compans, who had nothing else to depend on for compans, who had noth

ber of these enidren had very much hereased, there being now 1,200 in all, and no doubt tans was due to the hardships of the past two winters, when so many people were out of work. Of the total number in the asylum one-third were full orphans, the remainder being half orphans. Of course, the former were completely expendent upon this charity, and indeed the half orphans may also be said to be equally so. Nothwithstanding all the exertions of the managers of the asylum, it had been found almost impossible to collect money from the poor parent, faither of mother, as the case might be, of the child in the institution. In a great measure this was due to the hard times, when these ecopic and themselves more than they could do to live. Hence the necessity of a generous response to the Appeal to be made next sunday. He would urge upon all to give generously, for the money was needed for the support of these poor children unser their care. For half a century the Cathedral had stood beside the orphans, and they all knew the workings of the institution and its wants. He was, then, in hope that liberal offerings would be made on easter Sunday.

The music at the mass, under the direction of the organist, Mr. Gustavas Schmitz, was Prince Ponitowski's "Messe solennelle." The soloists were, Mme. Bredelit, soprano; Mr. Urcus, basso.

FIFTH AVENUE BAPTIST CHURCH. WHAT JESUS DID AND SUFFERED IN THE GREAT WEEK OF HIS LIPE.

Dr. Armitage, of the Flith Avenue Baptist church, discourses on "What Jesus said, did and suffered on each day in the great week of His life, including His death and resurrection." The morning dis course was based upon the following words, taken from the twenty-first chapter of Matthew and the fifth verse :- "Tell ye the daughter of Sion, Behold! thy king cometh unto thee, meek, and sitting upon an ass, and a colt, the toal of an ass." He said :- The week which closes the forty days, commonly known as Lent. is called by both the Greek and Latin courches the Greater Week or Holy Week. The Germans style it the Week of Sorrows, while among many denominations of Protestants it is known as Passion Week, meaning the week of your Saviour's sufferings. The first day of the week is called

PALM SUNDAY, in commemoration of the fact that when Jesus entered Jerusalem on that day the Jewish population strewed the highway over which He role with branches plucked from the palm, the olive and other trees. Dr. Armitage here relected to the uncertainty connected with the exact date of the death of Christ, and the consequent celebration of the event on days movable all the way
from the 21st of March to the 22d of April, and then
continued;—la the hast week of our Lord's me
scarce an hour struck without announcing some
great mediatorial circumstance, so that the seven
days literally teem with events of the first moment. After the repose of the Jewish Sabbath our
Lord left the little sectuded and wooder vale of
Bethany on his journey to Jerusalem. He started
on 1601, but when He had arrived at Bethphage
He sent two of His disciples to a village near at
hand, saying to them, "Straightway ye shail and
an ass fied and a colt with her; loose
them and bring them unto me." Upon
this, as had been forcold, he rode into
the royal city. Owing especially to the
fame which had resulted from His raising of Lozarus from the dead great excitement filled the
city, especially among the strainers who had
come to attend the least of the Passover. The
people were reasy to break out against Roman
oppression, and the secret hope was entertained
that the long-promised Messian had come at hist,
and so His disciples hurried en, leaping with alacrity at the thought of making the great city to
seene of His temporal power. The second prominent secte of the day was the mounting of the of the death of Christ, and the consequent celerity at the thought of making the great city the scene or His temporal power. The second prominent scene of the day was the mourning of the Saviour over Jernsalem. At the fomb of Lazarus He west privacely; before the walls of the doomed city. He scoped publicly. Not a tear filled His eye as He bassed Gethesame, but one look at Jerusalem broke His heart. And in one breath He coupled the past with the inture, saying:—"If thou hadst known, even thou at least in this thy day, the things which belong unto thy reace! But now they are hid from thine eyes." The third important event considered by the speaker was

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THE ROYAL ENTRY
and bounty. When Jesus entered the gates all the city was moved; all was inquiry, amazement and emotion. The saviour slone is caim. The Electra and Pharisees had cozed dis steps at every turn, and showed their alarm in wrathful denunciation. Once within the city He naturally made life way to his Father's nouse, the temple, and as was meet the boys who waited on the prests clustered around Him and made the arcnes ring with His praise, thi tumoer answered to beam. Strangers through the courts to hear him, while the blind and the lame came to him to be healed and He leaded thom. He bows pussively to the enthusiasm of the people, but meekly limts to them the true character of his reign, and when the sun went down that hight leaving the Temple in gioen. Jesus who had been the idol of the mases that day, bent His steps back again to Schany, that He might once more rest in the quiet, upland hamlet whence He had come with the rising of the sun.

THE EVENING DISCOURSE.

THE EVENING DISCOURSE. The evening discounse.

The sermon in the evening, having reference to the movements of Jesus on the second day of the week, was founded on the twelfth verse of the eleventh chapter of Mark—"And on the morrow, when they were come from Bethany, he was hungry." Jesus had spent what we should denominate exterday and Suaday night at Bethany, and now on Monday morning He returned to the city. The first ining that arrests our attention in his journey is the soleme act in cursing the barren lig tree. No miracle of our Lord has called

forth more unitiendly remark from the rejectors of Christianity than this, and there are few which appear more beset with difficulties in many Christian minds. It is inferred, because Jesus was unugry and failed to obtain refreshment from the tree, that He was therefore disappointed; that He became fretful and peevish, and, losing his temper, cursed a mere vegetable existence as it it were an intelligent and moral agent. He is even accused of taking vengeance on an unoffending object, even though it involved the destruction of another man's property. Now, it is a peculiarity of the fightee that, ordinarily, its fruit appears before its leaves, and knowing this fact its profusion of leaves betokened the right to expect fruit on its branches in the ordinary course of nature, though it is stated that "the time of figs was not yet." Of the trees of this character which abounded in this region some brought forth their fruit earlier than others, and their why the appearance and pretensions. It was pretentious, showy and false to nature, and our Lord by its appearance and pretensions. It was pretentious, showy and false to nature, and our Lord branched it as nyoceritical, delusive and boastful, He found it a cumberer of the ground, and so He put it to better use than it could ever reach as a tree, by making it one of the most cloquent teachers that has ever spoken to mankind. Again, it seems to have been common property, as it grew by the wayside, and it was worthless, because it was barred.

Lesses had a double lesson Was barren.

JESUS HAD A DOUBLE LESSON

oy the wayside, and it was worthiess, because it was barren.

JESUS HAD A DOUBLE LESSON to impress by this miracle, first upon the Jewish nation and then upon His disciples. He made the tree the symbol of moral quantities and as such it was aparable and a prophecy; it was no use living or dead in itself; but in both states it was the fittest possible sign of a rebellious nation. But while it so cerribity stood a beacon to an unbelleving people, it also stood an inspirer of lath in the hearts of those who received the Messiah. It was a standing declaration of the wonderful power or unsnakea faith in God.

After this interesting action our Lord and His disciples passed on to the great Temple. Two years ago His first public act in the Temple was a protest a anni t its profunation, and now every evil practice which He then recorded had been resumed. These practices were the sale of sacrifices and the exchange of money. Take into account that nearly three millions of people were in the city, and that numbered of thousands of them were barranning for a sheep, a lamb, an exor a dove, and you may form some idea of the confusion, the extortion, the flith and oftensiveness with which the "House of Prayer" was descerated. Remember, also, that the most of the foreign lews who came to the least must have brought foreign gold with them for the purchase of their sacrifices and for other expenses, and you will see "he ballowed precincts were converted into a gold market as well as a cattle exchange. The heart of Jesus was wounded at the unhawful and unjustifiable intrusion, and He therefore overturns the stands of the money changers, and with a stern and majestic authority orders out the crowding, bargaining, covetous grovers with their bleating herds, using the strong words of the money changers, and with a stern and majestic authority orders out the crowding, bargaining, covetous arovers with their bleating herds, using the strong words of france and the people mode and the mount which is called the Mount of Olives. This clo

ST. LAWRENCE'S CHURCH, YORKVILLE. At high mass at St. Lawrence's church, Yorkville, vesterday morning, the Passion story was read by the Rev. Father Aschambault, who also preached the sermon. Mass was celebrated by Father Waiker. After reading the Passion Father Aschambault read the usual church regulations for the week, stating that the collection next Sunday would be for the benefit of the orphans. The claims of these hapless ones, the preacher said, were too well known to kind-hearted Christians to need any rehearsal at his hands. He said the collection at the mass would be, as previously announced, for the benefit of the parochial school attached to the church. After making this announcement the reader proceeded to make an appeal for the support of the school. The very mildness of his language made forcible his remarks. He said that some years since, for the best of reasons.

A PAROCHIAL SCHOOL was opened in connection with the church, so that when the proposition was made the members of the church came forward and subscribed liberally for the purchase of the land on which the nandfor the purchase of the land on which the handsome schoolhouse now stood. That they suosequently infilled the promise made in subscribing
by munificent denations for the crection and
maintenance of the school. Since the school
opened it had prepared many boys and girls for
entrance into the world. Now this institution,
the creature of the parish, was in discless, and
Father Aschambanit was certain that it would
be helped out of its difficulties. It would
not be in reason to suppose that the
schoolhouse was erected for one class of
the congregation, or that it was intended
for use only for a certain time, it was made a
part and parce; of the church and should endure
along with it. Herefolore the support of the
school had largely devolved on the pastor, but its
demands were increasing and dails become more school had largely devolved on the pastor, but its demands were increasing and daily become more numerous and onerous. The tax had become so large that it should not in justice be longer degraded by the clergy alone. The parish had a duty to perform, and he knew that in the true catholic spirit the congregation would come forward with assistance, as it had done in years part when the school was in embryo. He was sure that the

FEOTLE WERE INTELLIGENT ENOUGH reasons for which the school was creeted. The reasons were good, but the present was not a fit place to discuss those reasons. Every Catholic who knew the religion and had experienced its benefits knew of the

were good, but the present was not a fit place to discuss those reasons. Every Carbolic who knew the religion and had experienced its benefits knew of the necessity of incuicating in the young mind those ethereal principles of which the Cauren in all ages has been the champion. It was not sought to have excusive control of the education of the young. But the Cauren, by the authority delegated to it, "As my Father sent me, so also I send you," demaded to nave the early training of the young mind they had performed the duty of the creed. When they had performed the duty of the creed. When they have been trained in the doctrines of the religion in which they are to live and have received first communion they are in a measure prepared and insured against the attacks and templations which inevitably will be their portion when they enter the world.

The wise accurred against the interportion when they enter the world.

The wise accurred against the interportion when they enter the world.

The wise accurred against the incommetent or indifferent houndation of the lives of her children, not cating to trust it to incommetent or indifferent hands. On the foundation which she lays are wrought those grand symmetries admired allke by dod and man.

In concluding his remarks about the school, he said he knew it was in saic hands when consigned to the congregation. That his laith was not mispineed, was attested by mountains of legal tender which raised upon the plate.

Here continued the reading of the regulations for the week.

After the conclusion of the reading Father Ascannical and readed a brief, but effective, sermion on the following of Christ.

SEVENTH AVENUE METHODIST EPIS-COPAL CHURCH.

THE PRESENT REPARATION TO MAN SUFFICIENT-

SERMON BY DR. WILD.

John, iii., 12-"If I have told you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" was the text which Dr. Wild selected for the following sermon vesterday mornbe wide apart. They constitute two distinct sources of information, and it is highly important that we discern the province of each. Theory is equivalent to science and experience to art, for ience is what we know and art is what we do. Experience is based upon certain primary principles that are so in wrought in us as to actually constitute a part of self. These primary truths we know, not by a process of reasoning, but by seli-consciousness. A knowledge of self-existence, duration, identity, change and diversity, we do not arrive at by any speculative mode of argainent. These facts are prior to, and entirely independent of, the reasoning process. Some things we know in such a way that they are beyond proof. An experimental truta becomes an dismoster sact. The best argument and evidence of such truta is our simple statement, "I need" or "I know." If a person tells us he is in pain, shall we ask him for a preof more than the statement? Shall we ask him to prove what pain is, and require him to analyze it before we can believe? How, then, shall we convey our thoughts, and to whom, when they are experimental. By an analytical mode of reasoning, on the plane of equivalents, man can take to man of pain or joy, because each knows by experience what pain and joy are. A man could not noweer, convey these ideas to the beasts, for they are not on the same plane. Man has certain accinities the mere animal has not. He could not converse with an angel about pain, if such angel had never experienced aught like it. As versity, we do not arrive at by any speculative

ing as two creatures are aike in experience, so infinely can understand each other. It two meet, one of which has never had the sense of hearing, they cannot very well talk of the sensations and emotions produced by sand or music. It is not easy to talk to a blind man of times, shades and beauty of colors. There are

Many Physical TRUTHS
which must be apprehended by a corresponding physical sense, so there are also some of the grandest truths in existence that can only be spiritually discelled. It is impossible for us to tell what we are being educated here for. A child reasons, analyzes writes, reads, studies geometry, forms, outlines, &c., gets a knowledge of extension, magnitude, quantity and of relation, properties, surfaces, lines and angles, without knowing what application he many make of them in after fears. So in heaven we shall be enabled to look back upon this life and

whom was senator Cole, of this State, we discussed several topics—

THE BEECHER TRIAL.

finance, &c., when one of the company, upon finding out I was a minister, says, "I want to ask yet a question which I have asked a great many propie without ever getting a satisfactory answer—What is the soul?" "Oh, the soul." I replied: "de you mean, what is the soul?" I answered, "I believe it is made o matter and spirit—the two combined." "Well," said he, "but what is it?" "Well," replied. "let me ask you a question—What is matter?" "Matter," said he, "why, it is—matter." And that is the way I got out of my difficulty. Senator Cole asked how we could have taith in what we could not understand. I replied we had to credit a good deal we did not understand. We do not understand chemistry, but we believe in it. Take the telegraph system. To our mathers it was but a theory. Is it not a fact to-day? "Do you believe in the submarine telegraph?" "Yes," replied the Senator, "Well do you understand it?" I asked. "No," he answered. It is so in spiritual things. Because our comprehension is limited, it is no reason such and such things are not true. In closing the Doctor said, "The best proof we can have of Christianity is to the arnate the truth. Reduce it to practice that your life, faith and happiness in Christ Jesus may be glorified in your works.

PLYMOUTH CHURCH. FOR CONSCIENCE SAKE-MR. BEECHER ON PER SONAL RESPONSIBILITY-EVERY ONE ANSWER

Yesterday Mr. Beecher was a little late in hi pulpit. There was an immense congregation, as usual, and the sitting room was by no means sufficient; still there was not a jam, and those who came in reasonably good time were accommodated with seats. On the stand stood a vase of beautimi palms and lilies, one of the finest floral offerings which have been tendered Mr. Beecher this season. Mr. Beecher gave out a hymn and then offered a prayer, which was very lengthy but even more tender and beautiful than those he is accustomed to deliver. After the second hymn the text was announced as being L Corinthians x., 28 and 29- But if any man say unto you, this is offered in sacrifice unto idols, eat not for his sake that showed it and for conscience sake; for the earth is the Lord's and the fulness thereof. Conscience. I say, not thine own, but of the other for why is my liberty judged of another man's

Mr. Beecher said :- We have a right of personality in our conscience. It is ours as much as any goods we may possess. We are no more obliged to take the belief of another man, which only emanates from his conscience, than we are forced to dress as he does, or eat as he does. Your conscience is for you; other men's consciences are for them. And in our dealings with them we should never assert any dictatorial spirit as to the mauner in which they should use theirs. As you

for them. And in our dealings with them we should never assert any dictatorial spirit as to the manner in which they should use theirs. As you stand before God for yourself, they stand for themselves. Each one in the end shall give an account for himself alone. Consciences as a matter of culture; it has not been born in the heart of man Men have not heart of man Men have not heart of man Men have not heart of conscience. It is simply their peculiar culture, and it is wrong, and radically wrong, to reproach them if they diner from us. We see the result of the machiners of a clock by the hands which move across it lace; we do not know the peculiar movement which bring about the result. Conscience is as inward revelation; it is an auxiliary which depends on all the faculities of the mind. But the act on of the conscience is mainly by two classes of feeling—the intellectual and the emotive when we consider how many differ as to right and wrong we can readily appreciate this, how nice distinctions, how circumstances have their influence upon us. Look at the child's is told "This is wrong; that is right." Its instinctive query is, "Way?" The child wants to know "Why?" It is made to know how to have a conscience. Slowly they learn, having to associate ideas which to them first appear obnoxious and irrelevant. It is right for me to keep the road in front of my nouse in good repair. I do not know this instinctively, It is only when I am made to know that it is the law of the land that I observe it. I may think it all right for me to keep the road in front of my nouse in good repair. I do not know this instinctively, It is only when I am made to know that it is first or me to keep the road in front of my nouse in good repair. I do not know this instinctively, It is only when I am made to know that it is first or me to first and it will be a first of me and in the first of dominance of the cow's nature and I let her. But when I am made to have you know do it had a lary of my reasoning. So may we go into a trade. At first

painted window, through which the sunitgat comes. At various periods it reflects a multipacty of various lights. Some are right an reasonable. Others are grotesque, bixarre, distorted. Some have not the motive power that comes from conscience. I cannot determine by a microscope that water scientific mean tell most piatoly. Each man has a peculial sphere, in which he is better and more advoit than in others. Every one of our raculities is 10 quality and quantity different. Some men are born posts and write beautifully and fluently of any subject which may be suggested to them. Others can only write verses, I belong to that category. Other men casonily appreciate what is strongest in the language and mest striking, lust as some others have no eye for the delicate truts of light and shade, the high tones and low tones, and can only see the beautiful in the most striking colors. They revel in recand yellow and green. Thus how easy for some and now weightful for others to determine the relative merns of a right thing. Some men are pompous, others modest; some quiet, others noisy; some can go to sea without being sick, others can't. Wit and humor have a great deal to do with forming the conscience. You may give out salities of wit watch may gradually bring a man of heary nature to think with you where he would not have done so by homely advice. In this case the moral facilities are worked upon by the animal. Here is a man whe is not very religious, not very fruthul, not careful of his individue. advice. In this case the moral faculties are worked upon by the animal. Here is a man whe is not very religious, not very truthul, not careful of his sanguage, but of a kind heart. Appead to his sense of truth, it will have no effect upon him. But reason to his sense of kindness, touch his heart, and watch how soon you will make at impression upon him. He will be soon subjugated. For years id his not grant warrant certificates. Then a naw came ordering it. I do not pay much attention to that. There came during the first year of the war a poor woman to me, who said her nushand had been killed and she could not get a pension and asked me for a certificate. Then I saw the datger and the wrong of not granting them, when before I thought it was right. With some people who are affected through the deat there is nothing that is right unless it appeals to their creed. You cannot convince them out of this. Some people think that true religious only in the great, duet cathedral, where all is still and solemn and only an occasional lootfall of the filed floors awakes the echoes of the vast edefice. Such

fice. Such

A PERSON IS SHOCKED

and scorns the religion of a roaring crowd of
Methodists sending far their botsterous prayers
like a lot of catapuits. Asceticism is wanting nere,
and anything cise does not satisfy some people
What they think is right most be right. You can
be reading them by any argument. The eagle in
the cataputation of the reading the reading them. and anything eise does not satisty some people. What heey think is right house be right. You can not cannye teem by any argument. The eagle is them is serong—it is paramount. With others their consciences act through their religion, which is narrow. I worship had their is narrow. I worship had their is not be the men. The arbit and the anenorite, who pinenes his casek and starves his belis, cannot understand each other, and work from two entirely different reclings. You could not make the one thing apparent to both. They have entirely different consciences. Here is a man who lives regularly, who walks with precision, hops with precision, pays his money, gets his money. His wife will had she has inherited a canny bird. Thus bear in mind your conscience must not be the interpreter of other men's consciences. Some men are too good not to be in heaven right away, and these are the ones who will not learn, who will not be tangent or be charitable toward others. God never organized you to place others. Drankards will not inherit the kingdom of heaven, and there are many dumnares more life for the kingdom of heaven than you are. Some men have bad tempers, but they are better them others who have the sweet est. Some have a smoky enimney and don't let it smoke, and they are better than those who carry a snow bag around with them and wonder why it den't get after. Some laugh at a joke the day after it is told; but they may be better in nearly than one who is so mach smarrer. You must legard your brother charitably, some than the carry, and it is these who have saturated the world with blood. These men were more conscience and the Processiant than you, and thought they were doing right. The main difference between the Catholic and Frotestant chartences is that the first says you must have a copporate conscience and the Processiant that y